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THE
Lady's New-year's Gift:
OR,
ADVICE
TO A
DAUGHTER.

Under theſe following Heads: *Viz.*

Religion,
Husband,
Houſe,
Family and
Children,
Behaviour and
Converſation,

Friendſhips,
Cenſure,
Vanity
and
Affectation,
Pride,
Diverſions.

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Richard Newdigate Esqr. 1702

THE

Lady's New-Year's Gift:

OR,

ADVICE

TO A

DAUGHTER.

Dear Daughter,

I Find, that even our moſt pleaſing Thoughts *will* be unquiet; they *will* be in motion; and the *Mind* can have no reſt whilſt it is poſ-

ſeſs'd by a darling Paſſion. *You* are at preſent the chief Object of my *Care*, as well as of my *Kindneſs*, which ſometimes throweth me into *Viſions* of your being happy in the World, that are better ſuited to my partial *Wiſhes*, than to my reaſonable *Hopes* for you. At other times, when my *Fears* prevail, I ſhrink as if I was ſtruck, at the Proſpect of *Danger*, to which a young Woman muſt be expos'd. By how much the more *Lively*, ſo much the more *Liable* you are to be hurt; as the fineſt Plants are the ſooneſt nipped by the *Froſt*. Whilſt you are playing full of Innocence, the ſpiteful World will bite, except

cept you are guarded by your *Caution.* Want of *Care* therefore, my dear Child, is never to be excus'd; ſince, as to *this* World, it hath the ſame effect as want of *Vertue.* Such an early ſprouting Wit requireth ſo much the more to be ſheltred by ſome *Rules*, like ſomething ſtrew'd on tender Flowers to preſerve them from being blaſted. You muſt take it well to be prun'd by ſo kind a Hand as that of a *Father.* There may be ſome bitterneſs in meer Obedience: The natural Love of *Liberty* may help to make the Commands of a Parent harder to go down: Some inward reſiſtance there will be, where

Power and not *Choice* maketh us move. But when a *Father* layeth aſide his Authority, and perſuadeth only by his Kindneſs, you will never anſwer it to Good Nature, if it hath not weight with you.

A great part of what is ſaid in the following *Diſcourſe* may be above the preſent growth of your Underſtanding; but that becoming every day taller, will in a little time reach up to it, ſo as to make it eaſie to you. I am willing to begin with you before your *Mind* is quite form'd, that being the time in which it is moſt capable of receiving a *Colour* that will laſt when it is mix'd with

with it. Few things are well learnt, but by early *Precepts*: Thoſe well infus'd, make them *Natural*; and we are never ſure of retaining what is valuable, till by a continued *Habit* we have made it a Piece of us.

Whether my skill can draw the Picture of a fine Woman, may be a Queſtion; but it can be none, That I have drawn that of a kind *Father*: If you will take an exact Copy, I will ſo far preſume upon my Workmanſhip, as to undertake you ſhall not make an ill *Figure*. Give me ſo much Credit as to try, and I am ſure that neither your Wiſhes nor mine ſhall be diſappointed by it.

RELIGION.

THe firſt thing to be conſidered, is *Religion*: It muſt be the chief Object of your Thoughts, ſince it would be a vain thing to direct your *Behaviour* in the World, and forget that which you are to have towards him who made it. In a ſtrict ſenſe, it is the only thing neceſſary: you muſt take it into your *Mind*, and from thence throw it into your *Heart*, where you are to embrace it ſo cloſe, as never to loſe the *Poſſeſſion* of it. But then it

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is neceſſary to diſtinguiſh between the *Reality* and the *Pretence.*

Religion doth not conſiſt in believing the Legend of the *Nurſery*, where Children with their *Milk* are fed with the Tales of Witches, Hobgoblins, Prophecies, and Miracles. We ſuck in ſo greedily theſe early *Miſtakes*, that our riper Underſtanding hath much ado to cleanſe our *Minds* from this kind of *Traſh*: The Stories are ſo entertaining, that we do not only believe them, but relate them; which makes the diſcovery of the *Truth* ſomewhat grievous, when it makes us loſe ſuch a Field of Impertinence, where we might

have diverted our ſelves, beſides the throwing ſome ſhame upon us for having ever received them. This is making the *World* a *Jeſt*, and imputing to God Almighty, That the Province he aſſigneth to the Devil, is to play at Blind-mans-buff, and ſhew Tricks with Mankind; and is ſo far from being *Religion*, that it is not *Senſe*, and hath right only to be call'd that kind of Devotion, of which *Ignorance* is the undoubted *Mother*, without competition or diſpute. Theſe Miſtakes are therefore to be left off with your Hanging-ſleeves; and you ought to be as much out of countenance to be found with them about

about you, as to be ſeen playing with Babies, at an *Age* when other things are expected from you.

The next thing to be obſerv'd to you, is, That *Religion* doth as little conſiſt in loud Anſwers and devout Convulſions at Church, or Praying in an extraordinary manner. Some Ladies are ſo extreme ſtirring at *Church*, that one would ſwear the *Worm* in their *Conſcience* made them ſo unquiet. Others will have ſuch a Divided Face between a *Devout Goggle* and an *Inviting Glance*, that the unnatural Mixture maketh even the *beſt Looks* to be at that time *ridiculous*. Theſe affected *Appearances* are ever

ſuſpected, like very ſtrong Perfumes, which are generally thought no very good Symptoms in thoſe that make uſe of them. Let your earneſtneſs therefore be reſerv'd for your *Cloſet*, where you may have God Almighty to your ſelf: In *Publick* be ſtill and calm, neither undecently *Careleſs*, nor *Affected* in the other Extream.

It is not true Devotion, to put on an angry *Zeal* againſt thoſe who may be of a differing Perſuaſion. *Partiality* to our ſelves makes us often miſtake it for a *Duty*, to fall hard upon others in that caſe; and being puſh'd on by *Self-conceit*, we ſtrike without mercy, believing

lieving that the *Wounds* we give are *Meritorious*, and that we are fighting God Almighty's Quarrel; when the truth is, we are only ſetting out our ſelves. Our *Devotion* too often breaketh out into that *Shape* which moſt agreeth with our particular *Temper*. The *Choleriek* grow into a hardned Severity, againſt all who diſſent from them; ſnatch at all the Texts of Scripture that ſuit with their *Complexion*; and becauſe God's Wrath was ſome time kindled, they conclude, That *Anger* is a Divine Vertue; and are ſo far from imagining their ill-natured *Zeal* requireth an *Apology*, that they value themſelves upon it, and

& triumph in it. *Others*, whoſe Nature is more Credulous than ordinary, admit no Bounds or Meaſure to it; they grow as proud of extending their *Faith*, as Princes are of enlarging their *Dominions*; not conſidering, that our *Faith*, like our Stomach, is capable of being over-charg'd; and that as the Laſt is deſtroy'd by taking in more than it can digeſt, ſo our *Reaſon* may be extinguiſh'd by oppreſſing it with the weight of too many ſtrange things; eſpecially if we are forbidden to chew what we are commanded to ſwallow. The *Melancholy* and the *Sullen* are apt to place a great part of their *Religion* in dejected or ill-hu-

humour'd *Looks*, putting on an unſociable Face, and declaiming againſt the Innocent Entertainments of *Life*, with as much ſharpneſs as they could beſtow upon the greateſt *Crimes*. This generally is only a *Vizard*, there is ſeldom any thing real in it. No other thing is the better for being *Sowre*; and it would be hard that *Religion* ſhould be ſo, which is the beſt of things. In the mean time it may be ſaid with truth, That this *ſurly* kind of *Devotion* hath perhaps done little leſs hurt in the World, by frighting, than the moſt ſcandalous *Examples* have done by infecting it.

Having

Having told you, in theſe few Inſtances, to which many more might be added, what is not true *Religion*; it is time to deſcribe to you, what is ſo. The ordinary *Definitions* of it are no more like it, than the common Sign-poſts are like the Princes they would repreſent. The unskilful *Dawbers* in all Ages have generally laid on ſuch ill *Colours*, and drawn ſuch harſh *Lines*, that the Beauty of it is not eaſily to be diſcerned: They have put in all the forbidding Features that can be thought of; and in the firſt place, have made it an irreconcileable Enemy to *Nature*; when, in reality, they are not only *Friends*, but

but *Twins*, born together at the ſame time; and it is doing violence to them both, to go about to have them ſeparated. Nothing is ſo kind and ſo inviting as true and *unſophiſticated Religion*: Inſtead of impoſing unneceſſary Burdens upon our *Nature*, it eaſeth us of the greater weight of our *Paſſions* and *Miſtakes*: Inſtead of ſubduing us with *Rigour*, it redeemeth us from the *Slavery* we are in to our ſelves, who are the moſt ſevere Maſters, whilſt we are under the Uſurpation of our *Appetites* let looſe and not reſtrain'd.

Religion is a chearful thing, ſo far from being always at

Cuffs

Cuffs with *Good Humours*, that it is inſeparably united to it. Nothing unpleaſant belongs to it, though the *Spiritual Cooks* have done their unskilful part to give an ill *Reliſh* to it. A wiſe Epicure would be *Religious* for the ſake of *Pleaſure*: Good Senſe is the Foundation of both; and he is a *Bungler* who aimeth at true *Luxury*, but where they are join'd.

Religion is exalted *Reaſon*, refin'd and ſifted from the groſſer parts of it: It dwelleth in the upper Region of the *Mind*, where there are feweſt *Clouds* or *Miſts* to darken or offend it: It is both the Foundation and the Crown of all Vertues: It is

Morality

Morality improv'd and rais'd to its height, by being carried nearer *Heaven*, the only place where *Perfection* reſideth. It cleanſeth the *Underſtanding*, and bruſheth off the Earth that hangeth about our *Souls*. It doth not want the *Hopes* and the *Terrors* which are made uſe of to ſupport it; neither ought it to deſcend to the borrowing any Argument out of it ſelf, ſince there we may find every thing that ſhould invite us. If we were to be hired to *Religion*, it is able to out-bid the corrupted World, with all it can offer to us, being ſo much the *Richer* of the two, in every thing where *Reaſon* is admitted

ted to be Judge of the Value.

Since this is ſo, it is worth your pains to make *Religion* your choice, and not make uſe of it only as a *Refuge*. There are Ladies, who finding by the too viſible decay of their good Looks, that they can ſhine no more by that *Light*, put on the *Varniſh* of an affected Devotion, to keep up ſome kind of Figure in the World. They take Sanctuary in the *Church*, when they are purſued by growing *Contempt*, which will not be ſtopt, but followeth them to the *Altar*. Such late penitence is only a diſguiſe for the tormenting grief of being no more handſom. That is the killing thought which draw-

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eth the ſighs and tears, that appear outwardly to be applied to a better end.

There are many who have an *Aguiſh Devotion*, Hot and Cold Fits, long Intermiſſions, and violent Raptures. This unevenneſs is by all means to be avoided. Let your method be a ſteady courſe of good *Life*, that may run like a ſmooth Stream, and be a perpetual Spring to furniſh to the continued *Exerciſe* of *Vertue*. Your *Devotion* may be earneſt, but it muſt be unconſtrained; and like other Duties, you muſt make it your *Pleaſure* too, or elſe it will have very little efficacy. By this *Rule* you may beſt judge of your own Heart.

Heart. Whilſt thoſe *Duties* are *Joys*, it is an Evidence of their being ſincere; but when they are a *Penance*, it is a ſign that your *Nature* maketh ſome reſiſtance; and whilſt that laſteth, you can never be entirely ſecure of your ſelf.

If you are often unquiet, and too nearly touch'd by the croſs Accidents of *Life*, your *Devotion* is not of the right *Standard*; there is too much *Allay* in it. That which is right and unmixt, taketh away the *Sting* of every thing that would trouble you: It is like a healing *Balm*, that extinguiſheth the ſharpneſs of the Blood; ſo this ſoftneth and diſſolveth the *Anguiſh* of the

the *Mind*. A devout *Mind* hath the Priviledge, of being free from *Paſſions*, as ſome Climates are from all venemous kind of Creatures. It will raiſe you above the little *Vexations* to which others for want of it, will be expos'd, and bring you to a *Temper*, not of ſtupid *Indifference*, but of ſuch a wiſe *Reſignation*, that you may live in the *World*, ſo as it may hang about you like a looſe Garment, and not tied too cloſe to you.

Take heed of running into that common *Error*, of applying God's Judgments upon particular Occaſions. Our Weights and Meaſures are not competent to make the Diſtribution

ſtribution either of his *Mercy* or his *Juſtice*: He hath thrown a Veil over theſe things, which makes it not only an *Impertinence*, but a kind of *Sacrilege*, for us to give Sentence in them without his *Commiſſion*.

As to your particular *Faith*, keep to the *Religion* that is grown up with you, both as it is the beſt in it ſelf, and that the reaſon of ſtaying in it upon that Ground is ſomewhat ſtronger for your *Sex*, than it will perhaps be allow'd to be for ours; in reſpect that the Voluminous Enquiries into the *Truth*, by Reading, are leſs expected from you. The *Beſt* of *Books* will be direction enough to you

not

not to change; and whilſt you are fix'd and ſufficiently confirm'd in your own *Mind*, you will do beſt to keep vain *Doubts* and *Scruples* at ſuch a diſtance, that they may give you no diſquiet.

Let me recommend to you a Method of being rightly inform'd, which can never fail: It is in ſhort this. Get *Underſtanding*, and practiſe *Vertue*. And if you are ſo *Bleſſed* as to have thoſe for your *Share*, it is not ſurer that there is a *God*, than it is, that by him all *Neceſſary Truths* will be revealed to you.

HUSBAND.

HUSBAND.

THAT which challengeth the next place in your Thoughts, is, how to live with a *Husband.* And though that is so large a Word, that few *Rules* can be fix'd to it which are unchangeable, the *Methods* being as various as the several *Tempers* of *Men* to which they must be suited; yet I cannot omit some *General Observations*, which, with the help of your own, may the better direct you in the part of your Life upon which your *Happiness* most dependeth.

It

It is one of the *Diſadvantages* belonging to your *Sex*, that young Women are ſeldom permitted to make their own *Choice*; their Friends Care and Experience are thought ſafer Guides to them, than their own *Fancies*; and their *Modeſty* often forbiddeth them to refuſe when their Parents recommend, though their *inward Conſent* may not entirely go along with it. In this caſe there remaineth nothing for them to do, but to endeavour to make that eaſie which falleth to their *Lot*, and by a wiſe uſe of every thing they may diſlike in a *Husband*, turn that by degrees to be very ſupportable,

which, if neglected, might in time beget an *Averſion.*

You muſt firſt lay it down for a Foundation in general, That there is *Inequality* in the *Sexes*, and that for the better Oeconomy of the World, the *Men*, who were to be the Law-givers, had the larger ſhare of *Reaſon* beſtow'd upon them; by which means your Sex is the better prepar'd for the *Compliance* that is neceſſary for the better performance of thoſe *Duties* which ſeem to be moſt properly aſſign'd to it. This looks a little uncourtly at the firſt appearance; but upon examination it will be found, that *Nature* is ſo far from being unjuſt to you, that ſhe

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is partial on your ſide. She hath made you ſuch large *Amends* by other Advantages, for the ſeeming *Injuſtice* of the firſt Diſtribution, that the Right of Complaining is come over to our Sex. You have it in your power not only to free your ſelves, but to ſubdue your Maſters, and without violence throw both their *Natural* and *Legal Authority* at your Feet. We are made of differing *Tempers*, that our *Defects* may the better be mutually ſupplied: Your *Sex* wanteth our *Reaſon* for your *Conduct*, and our *Strength* for your *Protection*: *Ours* wanteth your *Gentleneſs* to ſoften, and to entertain us. The firſt part of our Life is a good

deal ſubjected to you in the *Nurſery*, where you Reign without Competition, and by that means have the advantage of giving the firſt *Impreſſions*. Afterwards you have ſtronger Influences, which, well manag'd, have more force in your behalf, than all our *Priviledges* and *Juriſdictions* can pretend to have againſt you. You have more ſtrength in your *Looks*, than we have in our *Laws*; and more power by your *Tears*, than we have by our *Arguments*.

It is true, that the *Laws* of *Marriage*, run in a harſher ſtile towards your *Sex*. *Obey* is an ungentle word, and leſs eaſie to be digeſted, by making

king ſuch an unkind diſtinction in the Words of the Contract, and ſo very unſuitable to the exceſs of *Good Manners*, which generally goes before it. Beſides, the *univerſality* of the Rule ſeemeth to be a *Grievance*, and it appeareth reaſonable, that there might be an *Exemption* for extraordinary Women, from ordinary Rules, to take away the juſt Exception that lieth againſt the falſe meaſure of *general Equality*.

It may be alledged by the *Counſel* retained by your Sex, that as there is in all other Laws, an Appeal from the *Letter* to the *Equity*, in Caſes that require it, It is as reaſonable, that ſome *Court*

of a larger *Juriſdiction* might be erected, where ſome *Wives* might reſort and plead *ſpecially*. And in ſuch inſtances, where Nature is ſo kind, as to raiſe them above the *level* of their own *Sex*, they might have *Relief*, and obtain a *Mitigation* in their own particular, of a *Sentence* which was given generally againſt *Woman-kind*. The cauſes of *Separation* are now ſo very courſe, that few are *confident* enough to buy their *Liberty* at the price of having their Modeſty ſo expoſed. And for *diſparity of Minds*, which above all other things requireth a *Remedy*, the *Laws* have made no *proviſion*; ſo little refin'd are numbers of Men,

Men, by whom they are compil'd. This and a great deal more might be ſaid to give a colour to the Complaint.

But the Anſwer to it, in ſhort, is, That the *Inſtitution* of *Marriage* is too ſacred to admit a *Liberty* of *objecting* to it; That the ſuppoſition of yours being the weaker *Sex*, having without all doubt a good Foundation, maketh it reaſonable to ſubject it to the *Maſculine Dominion*; That no *Rule* can be ſo *perfect*, as not to admit ſome *Exceptions*; But the Law preſumeth there would be ſo few found in this Caſe, who would have a ſufficient Right to ſuch a Priviledge, that it is ſafer ſome *Injuſtice* ſhould be *conniv'd*

at in a very few Inſtances, than to break into an Eſtabliſhment, upon which the Order of Humane Society doth ſo much depend.

You are therefore to make your beſt of what is *ſettled* by *Law* and *Cuſtom*, and not vainly imagine, that it will be *changed* for your ſake. But that you may not be diſcouraged, as if you lay under the weight of an *incurable Grievance*, you are to know, that by a *wiſe* and *dexterous* Conduct, it will be in your power to *relieve* your ſelf from any thing that looketh like a diſadvantage in it. For your better direction, I will give a hint of the moſt ordinary *Cauſes* of *Diſſatisfaction*

on between Man and Wife, that you may be able by ſuch a *Warning* to live ſo upon your *Guard*, that when you ſhall be married, you may know how to *cure* your Husband's *Miſtakes*, and to *prevent* your own.

Firſt then, you are to conſider, you live in a time which hath rendred ſome kind of Frailties ſo habitual, that they lay claim to large *Grains* of *Allowance*. The World in this is ſomewhat unequal, and our Sex ſeemeth to play the *Tyrant*, in diſtinguiſhing *partially* for our ſelves, by making that in the utmoſt degree *Criminal* in the *Woman*, which in a *Man* paſſeth under a much

gentler Cenſure. The Root and the Excuſe of this Injuſtice is the *Preſervation* of Families from any *Mixture* which may bring a Blemiſh to them: And whilſt the *Point* of *Honour* continues to be ſo plac'd, it ſeems unavoidable to give your *Sex* the greater ſhare of the Penalty. But if in this it lieth under any *Diſadvantage*, you are more than recompens'd, by having the *Honour* of *Families* in your keeping. The Conſideration ſo great a Truſt muſt give you, maketh full amends; and this Power the World hath lodg'd in you, can hardly fail to reſtrain the Severity of an *ill* Husband, and to improve the Kindneſs and

Eſteem

Eſteem of a *good* one. This being ſo, remember, That next to the danger of *committing* the Fault your ſelf, the greateſt is that of *ſeeing* it in your *Husband*. Do not ſeem to look or hear that way: If he is a Man of Senſe, he will reclaim himſelf; the Folly of it, is of it ſelf ſufficient to cure him: If he is not ſo, he will be provok'd, but not reform'd. To expoſtulate in theſe Caſes, looketh like declaring War, and preparing Reprifals; which to a *thinking Husband* would be a dangerous Reflexion. Beſides, it is ſo courſe a Reaſon which will be aſſign'd for a Lady's too great Warmth upon ſuch an occaſion,

ſion, that Modeſty no leſs than Prudence ought to reſtrain her; ſince ſuch an undecent Complaint makes a Wife much more ridiculous, than the Injury that provoketh her to it. But it is yet worſe, and more unskilful, to *blaze* it in the World, expecting it ſhould riſe up in Arms to take her part: Whereas ſhe will find, it can have no other Effect, than that ſhe will be ſerved up in all Companies, as the *reigning Jeſt* at that time; and will continue to be the common Entertainment, till ſhe is reſcu'd by ſome *newer Folly* that cometh upon the Stage, and driveth her away from it. The Impertinence of ſuch Methods

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is ſo plain, that it doth not deſerve the Pains of being laid open. Be aſſur'd, that in theſe Caſes your *Diſcretion* and *Silence* will be the moſt *prevailing Reproof.* An *affected Ignorance*, which is ſeldom a *Vertue*, is a great one here: And when your *Husband* ſeeth how unwilling you are to be uneaſie, there is no ſtronger Argument to perſwade him not to be unjuſt to you. Beſides, it will naturally make him more *yielding* in other things: And whether it be to *cover* or *redeem* his *Offence*, you may have the good Effects of it whilſt it laſteth, and all that while have the moſt reaſonable Ground that can be, of preſuming,

ming, ſuch a Behaviour will at laſt intirely convert him. There is nothing ſo glorious to a *Wife*, as a Victory ſo gain'd: A Man ſo reclaim'd, is for ever after ſubjected to her *Vertue*; and her *bearing* for a time, is more than rewarded by a Triumph that will continue as long as her Life.

The next thing I will ſuppoſe, is, That your *Husband* may love *Wine* more than is convenient. It will be granted, That though there are Vices of a deeper dye, there are none that have greater *Deformity* than this, when it is not reſtrain'd: But with all this, the ſame Cuſtom which is the more to be lamented for its being ſo gene-

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ral, ſhould make it leſs uneaſie to every one in particular who is to ſuffer by the Effects of it: So that in the firſt place, it will be no new thing if you ſhould have a *Drunkard* for your *Husband*; and there is by too frequent Examples evidence enough, that ſuch a thing may happen, and yet a *Wife* may live too without being miſerable. *Self-love* dictateth aggravating words to every thing we feel; *Ruine* and *Miſery* are the Terms we apply to whatever we do not like, forgetting the Mixture allotted to us by the Condition of Human Life, by which it is not intended we ſhould be quite exempt from trouble.

It

It is fair, if we can eſcape ſuch a degree of it as would oppreſs us, and enjoy ſo much of the pleaſant part as may leſſen the ill taſte of ſuch things as are unwelcome to us. Every thing hath two Sides, and for our own eaſe we ought to direct our Thoughts to that which may be leaſt liable to exception. To fall upon the *worſt ſide* of a *Drunkard*, giveth ſo unpleaſant a Proſpect, that it is not poſſible to dwell upon it. Let us paſs then to the more *favourable part*, as far as a *Wife* is concern'd in it.

I am tempted to ſay (if the Irregularity of the Expreſſion could in ſtrictneſs be juſtified) That a *Wife* is to thank

thank God her *Husband* hath *Faults*. Mark the ſeeming Paradox, my Dear, for your own Inſtruction, it being intended no further. A *Huſband* without *Faults* is a dangerous Obſerver; he hath an Eye ſo piercing, and ſeeth every thing ſo plain, that it is expos'd to his full Cenſure. And though I will not doubt but that your *Vertue* will diſappoint the ſharpeſt Enquiries; yet few Women can bear the having all they ſay or do *repreſented* in the clear Glaſs of an Underſtanding without *Faults*. Nothing ſoftneth the *Arrogance* of our *Nature*, like a Mixture of ſome *Frailties*. It is by them we are beſt told, that we muſt not ſtrike too hard

hard upon others, becauſe we our ſelves do ſo often deſerve Blows: They pull our Rage by the Sleeve, and whiſper Gentleneſs to us in our Cenſures, even when they are rightly applied. The *Faults* and *Paſſions* of *Huſbands* bring them down to you, and make them content to live upon leſs unequal Terms, than Faultleſs Men would be willing to ſtoop to; ſo haughty is Mankind till humbled by common Weakneſſes and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philoſophers* and *Divines*. So that where the

Errors

Errors of our *Nature* make amends for the *Diſadvantages* of yours, it is more your part to make uſe of the *Benefit*, than to quarrel at the *Fault*.

Thus in caſe a *drunken Husband* ſhould fall to your ſhare, if you will be *wiſe* and *patient*, his *Wine* ſhall be of your ſide; it will throw a *Veil* over your Miſtakes, and will ſet out and improve every thing you do, that he is pleaſed with. Others will like him leſs, and by that means he may perhaps like you the more. When after having dined too well, he is received at home without a *Storm*, or ſo much as a *reproaching Look*, the *Wine* will naturally work out

out all in Kindneſs, which a *Wife* muſt encourage, let it be wrapped up in never ſo much Impertinence. On the other ſide it would boil up into *Rage*, if the miſtaken *Wife* ſhould treat him roughly, like a certain thing called a *kind Shrew*, than which the World, with all its Plenty, cannot ſhew a more Senceleſs, ill-bred, forbidding Creature. Conſider, that where the Man will give ſuch frequent Intermiſſions of the uſe of his *Reaſon*, the *Wife* inſenſibly getteth a Right of *Governing* in the Vacancy, and that raiſeth her *Character* and *Credit* in the Family, to a higher pitch than perhaps could be done under a *ſober*

Huſ-

Husband, who never putteth himſelf into an Incapacity of holding the *Reins*. It theſe are not Intire *Conſolations*, at leaſt they are *Remedies* to ſome Degree. They cannot make *Drunkenneſs* a *Vertue*, nor a *Husband* given to it a *Felicity*; but you will do your ſelf no ill office in the endeavouring, by theſe means, to make the beſt of ſuch a *Lot*, in caſe it ſhould happen to be yours, and by the help of a wiſe Obſervation, to make that very ſupportable, which would otherwiſe be a *Load* that would oppreſs you.

The next Caſe I will put is, That your *Husband* may be *Cholerick* or *ill-humour'd*.

To

To this it may be ſaid, That *poſſionate* Men generally make amends at the Foot of the Account. Such a Man, if he is angry one day without any *Senſe*, will the next day be as kind without any *Reaſon*. So that by marking how the *Wheels* of ſuch a Man's Head are uſed to move, you may eaſily bring over all his *Paſſion* to your Party. In ſtead of being ſtruck down by his Thunder, you ſhall direct it where and upon whom you ſhall think it beſt applied. Thus are the *ſtrongeſt Poiſons* turn'd to the *beſt Remedies*; but then there muſt be *Art* in it, and a *skilful Hand*, elſe the leaſt *bungling* maketh it mortal. There is

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a great deal of nice Care requiſite to deal with a Man of this Complexion. *Choler* proceedeth from *Pride*, and maketh a Man ſo partial to himſelf, that he ſwelleth againſt Contradiction; and thinketh he is leſſened if he is oppoſed. You muſt in this Caſe take heed of *increaſing the Storm* by an *unwary Word*, or *kindling the Fire* whilſt the Wind is in a Corner which may blow it in your Face: You are dextrouſly to yield every thing till he beginneth to cool, and then by ſlow degrees you may riſe and gain upon him: Your *Gentleneſs* well timed, will like a Charm, diſpel his Anger ill placed; a *kind*

Smile

Smile will *reclaim*, when a *ſhrill pettiſh Anſwer* would *provoke* him; rather than fail upon ſuch occaſions, when other *Remedies* are too weak, a little *Flattery* may be admitted, which by being neceſſary, will ceaſe to be Criminal.

If *Ill-Humour* and *Sullenneſs*, and not open and ſudden Heat is his Diſeaſe, there is a way of treating that too, ſo as to make it a Grievance to be endured. In order to it, you are firſt to know, that naturally *good Sence* hath a mixture of *ſurly* in it; and there being ſo much *Folly* in the World, and for the moſt part ſo triumphant, it giveth frequent Temptations to raiſe the *Spleen* of Men who think right.

right. Therefore that which may generally be call'd *Ill-Humour*, is not always a Fault; it becometh one when either it is wrong applyed, or that it is continued too long, when it is not ſo: For this Reaſon you muſt not too haſtily fix an ill name upon that which may perhaps not deſerve it; and though the Caſe ſhould be, that your *Husband* might too ſowerly reſent any thing he diſliketh, it may ſo happen, that more Blame ſhall belong to your *Miſtake*, than to his *Ill-Humour*. If a *Huſband* behaveth himſelf ſometimes with an *Indifference* that a *Wife* may think offenſive, ſhe is in the wrong to

put the *worſt ſence* upon it, if by any means it will admit a *better*. Some *Wives* will call it *ill-humour* if their Husbands *change* their *Style* from that which they uſed whilſt they made their firſt Addreſſes to them. Others will allow no *intermiſſion* or *abatement* in the Expreſſions of Kindneſs to them, not enough diſtinguiſhing Times, and forgetting that it is impoſſible for Men to keep themſelves up all their Lives to the height of ſome *extravagant Moments*. A Man may at ſome times be *leſs careful* in little things, without any cold or diſobliging Reaſon for it; as a *Wife* may be *too expecting* in ſmaller matters, with-

without drawing upon herſelf the inference of being *unkind.* And if your *Huſband* ſhould be realy *ſullen*, and have ſuch frequent Fits, as might take away the Excuſe of it, it concerneth you to have and Eye prepared to diſcern the firſt Appearances of Cloudy Weather, and to watch when the Fit goeth off, which ſeldom laſteth long if it is let alone. But whilſt the Mind is ſore, every thing galleth it, and that maketh it neceſſary to let the *Black Humour* begin to ſpend it ſelf, before you come in and venture to undertake it.

If in the Lottery of the World you ſhould draw a *Covetous Husband*, I confeſs it

will not make you proud of your *good Luck*; yet even ſuch a one may be endured too, though there are few Paſſions more untractable than that of *Avarice*. You muſt firſt take care that your *Definition* of *Avarice* may not be a Miſtake. You are to examine every Circumſtance of your *Husband's* Fortune, and weigh the Reaſon of every thing you expect from him before you have right to pronounce that ſentence. The Complaint is now ſo general againſt all *Husbands*, that it giveth great ſuſpition of its being often ill-grounded; it is impoſſible they ſhould all deſerve that Cenſure, and therefore it is cer-

tain

tain, that it is many times miſapplied. He that *ſpareth* in every thing is an *inexcuſable Niggard*; he that *ſpareth* in nothing is as *inexcuſable a Madman.* The *mean* is, to ſpare in what is leaſt neceſſary, to lay out more liberally in what is moſt required in our ſeveral circumſtances. Yet this will not always ſatisfie. There are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husbands* Kindneſs in queſtion, if any other meaſure is put to their expence than that of their own Fancy. Be ſure to avoid this dangerous Errour, ſuch a partiality to your Self, which is ſo offenſive to an underſtand-

ing Man, that he will very ill bear a *Wife*'s giving her ſelf ſuch an injurious *preference* to all the *Family*, and whatever belongeth to it.

But to admit the worſt, and that your *Husband* is really a *Cloſe-handed Wretch*, you muſt in this, as in other Caſes, endeavour to make it leſs afflicting to you; and firſt you muſt obſerve *ſeaſonable hours* of ſpeaking. When you offer any thing in oppoſition to this reigning Humour, a *third hand* and a *wiſe Friend*, may often prevail more than you will be allowed to do in your own Cauſe. Sometimes you are dexterouſly to go along with him in things, where you ſee that the niggardly part of his

his Mind is moſt predominant, by which you will have the better opportunity of perſwading him in things where he may be more indifferent. Our *Paſſions* are very unequal, and are apt to be raiſed or leſſened, according as they work upon different Objects; they are not to be *ſtopped* or *reſtrained* in thoſe things where our Mind is more particularly engaged. In other matters they are more tractable, and will ſometimes give Reaſon a hearing, and admit a fair Diſpute. More than that, there are few Men, even in this inſtance of *Avarice*, ſo intirely abandoned to it, that at ſome hours, and upon ſome occaſions, will not for-

get their natures, and for that time turn Prodigal. The ſame Man who will *grudge* himſelf what is *neceſſary*, let his *Pride* be raiſed and he ſhall be *profuſe*; at another time his *Anger* ſhall have the ſame effect; a fit of *Vanity*, *Ambition*, and ſometimes of *Kindneſs*, ſhall open and inlarge his *narrow Mind*; a Doſe of Wine will work upon this tough humor, and for the time diſſolve it. Your buſineſs muſt be, if this Caſe happeneth, to watch theſe *critical moments*, and not let one of them ſlip without making your advantage of it; and a *Wife* may be ſaid to want *skill*, if by theſe means ſhe is not able to ſecure her ſelf in a good meaſure a-

gainſt

gainſt the Inconveniencies this ſcurvy quality in a *Husband* might bring upon her, except he ſhould be ſuch an incurable *Monſter*, as I hope will never fall to your ſhare.

The laſt ſuppoſition I will make, is, That your *Husband* ſhould be *weak* and *incompetent* to make uſe of the Privileges that belong to him. It will be yielded, that ſuch a one leaveth room for a great many Objections. But God Almighty ſeldom ſendeth a *Grievance* without a *Remedy*, or at leaſt ſuch a Mitigation as taketh away a great part of the ſting, and the ſmart of it. To make ſuch a *Misfortune* leſs heavy, you are firſt to

bring to your Obſervation, That a *Wife* very often maketh better Figure, for her *Huſbands* making no great one: And there ſeemeth to be little reaſon, why the ſame *Lady* that chuſeth a *Waiting-Woman* with *worſe Looks*, may not be content with a *Husband* with *leſs Wit*; the Argument being equal from the advantage of the Compariſon. If you will be more aſhamed in ſome Caſes, of ſuch a *Husband*, you will be leſs afraid than you would perhaps be of a wiſe one. His *Unſeaſonable Weakneſs* may no doubt ſometimes grieve you, but then ſet againſt this, that it giveth you the *Dominion*, if you will make the right

uſe

uſe of it. It is next to his being dead, in which Caſe the *Wife* hath right to Adminiſter; therefore be ſure, if you have ſuch an Idiot, that none, except your ſelf, may have the benefit of the forfeiture: Such a Fool is a dangerous Beaſt, if others have the keeping of him; & you muſt be very undexterous if when your *Husband* ſhall reſolve to be an *Aſs*, you do not take care he may be *your Aſs*. But you muſt go skillfully about it, and above all things, take heed of diſtinguiſhing in publick what kind of *Husband* he is: Your inward thoughts muſt not hinder the outward payment of the conſideration that is due to him: Your *ſlighting*

ing him in *Company*, beſides that it would, to a diſcerning By-ſtander, give too great encouragement for the making nearer applications to you, is in it ſelf ſuch an undecent way of aſſuming, that it may provoke the tame Creature to break looſe, and to ſhew his *Dominion* for his Credit, which he was content to forget for his Eaſe. In ſhort, the ſureſt and the moſt approved method will be to do like a wiſe *Miniſter* to an eaſie *Prince*; firſt give him the Orders you afterwards receive from him.

With all this, that which you are to pray for, is a *Wiſe Husband*, one that by knowing how to be a *Maſter*, for that very

ry reaſon will not let you feel the weight of it; one whoſe Authority is ſo ſoften'd by his Kindneſs, that it giveth you eaſe without abridging your *Liberty*; one that will return ſo much tenderneſs for your *Juſt Eſteem* of him, that you will never want *power*, though you will ſeldom care to uſe it. Such a *Husband* is as much above all the other Kinds of them, as a *rational ſubjection* to a Prince, great in himſelf, is to be preferr'd before the diſquiet and uneaſineſs of *Unlimited Liberty*.

Before I leave this Head, I muſt add a little concerning your *Behaviour* to your *Huſbands Friends*, which requireth the moſt refined part of your

your Underſtanding to acquit your ſelf well of it. You are to ſtudy how to live with them with more care than you are to apply to any other part of your Life; eſpecially at firſt, that you may not ſtumble at the firſt ſetting out. The *Family* into which you are grafted will generally be apt to expect, that like a Stranger in a Foreign Country, you ſhould conform to their Methods, and not bring in a new Model by your own Authority. the *Friends* in ſuch a Caſe are tempted to riſe up in Arms as againſt an unlawful Invaſion, ſo that you are with the utmoſt Caution to avoid the leaſt Appearances of any thing of this Kind. And that you

you may with leſs difficulty afterwards give your Directions, be ſure at firſt to receive them from your *Huſbands* Friends. Gain them to you by early applying to them, and they will be ſo ſatisfied, that as nothing is more thankful than Pride, when it is complyed with, they will ſtrive which of them ſhall moſt recommend you; and when they have helped you to take Root in your *Husband's* good Opinion, you will have leſs dependance upon theirs, though you muſt not neglect any reaſonable means of preſerving it. You are to conſider, that a Man govern'd by his *Friends*, is very eaſily inflamed by them; and that one who

who is not ſo, will yet for his own ſake expect to have them conſider'd. It is eaſily improved to a point of honour in a *Husband*, not to have his *Relations* neglected; and nothing is more dangerous, than to raiſe an Objection, which is grounded upon *Pride*: It is the moſt ſtubborn and laſting Paſſion we are ſubject to, and where it is the firſt cauſe of the *War*, it is very hard to make a ſecure *Peace*. Your *Caution* in this is of the laſt importance to you.

And that you may the better ſucceed in it, carry a ſtrict Eye upon the *Impertinence* of your *Servants*; take heed that their *ill-humour* may not engage you to take Exceptions,

or

or their too much aſſuming in ſmall matters, raiſe Conſequences which may bring you under great diſadvantage. Remember that in the caſe of a *Royal Bride*, thoſe about her are generally ſo far ſuſpected to bring in a Foreign Intereſt, that in moſt Countries they are inſenſibly reduced to a very ſmall number, and thoſe of ſo low a Figure, that it doth not admit the being *Jealous* of them. In little, and in the Proportion, this may be the Caſe of every *New-married Woman*, and therefore it may be more adviſeable for you, to *gain the Servants* you find in a Family than to tye your ſelf too faſt to thoſe you carry into it.

You

You are not to overlook theſe ſmall Reflections, becauſe they may appear low and inconſiderable; for it may be ſaid, that as the *greateſt ſtreams* are made up of the *ſmall drops* at the head of the Springs from whence they are derived, ſo the *greater circumſtances* of your Life, will be in ſome degree directed by theſe *ſeeming trifles*, which having the advantage of being the firſt acts of it, have a greater effect than ſingly in their own nature they could pretend to.

I will conclude this Article with my Advice, that you would, as much as Nature will give you leave, endeavour to forget the great *Indulgence* you have found at home.

home. After ſuch a gentle Diſcipline as you have been under, every thing you diſlike will ſeem the harſher to you. The tenderneſs we have had for you. *My Dear*, is of another nature, peculiar to kind Parents, and differing from that which you will meet with firſt in any Family into which you ſhall be tranſplanted; and yet they may be very kind too, and afford no juſtifiable reaſon to you to complain. You muſt not be frighted with the firſt Appearances of a *differing Scene*; for when you are uſed to it, you may like the Houſe you go to, better than that you left; and your *Husband*'s Kindneſs will have ſo much advantage of ours,

ours, that we ſhall yield up all *Competition*, and as well as we love you, be very well contented to Surrender to ſuch a *Rival.*

HOUSE, FAMILY, and CHILDREN.

YOU muſt lay before you, *My Dear*, there are degrees of Care to recommend your ſelf to the World in the ſeveral parts of your Life. In many things, though the doing them well, may raiſe your *Credit* and *Eſteem*, yet the omiſſion of them would draw no immediate reproach upon you: In others, where your duty is more particularly applyed,

plyed, the *neglect* of them is amongſt thoſe Faults which are not forgiven, and will bring you under a *Cenſure*, which will be much a heavier thing than the trouble you would avoid. Of this kind is the *Government* of your *Houſe*, *Family* and *Children*, which ſince it is the Province allotted to your Sex, and that the *diſcharging it well*, will for that reaſon be expected from you, if you either deſert it out of *Lazineſs*, or manage it ill for *want of skill*, inſtead of a *Help* you will be an *Incumbrance* to the *Family* where you are placed.

I muſt tell you, that no *reſpect* is laſting, but that which is produced by our being in ſome

ſome degree uſeful to thoſe that pay it. Where that faileth, the Homage and the Reverence go along with it, and fly to others where ſomething may be expected in exchange for them. And upon this principle the *reſpects* even of the *Children* and the *Servants* will not ſtay with one that doth not think them worth their Care, and the old *Houſekeeper* ſhall make a better Figure in the Family, than the *Lady* with all her fine Cloaths, if ſhe wilfully relinquiſhes her Title to the *Government*. Therefore take heed of carrying your *good Breeding* to ſuch a height, as to be good for nothing, and to be proud of it. Some think it hath a great

Air

Air to be above troubling their thoughts with ſuch ordinary things as their *Houſe* and *Family*; others dare not admit *Cares* for fear they ſhould haſten *Wrinkles*; miſtaken *Pride* maketh ſome think they muſt keep themſelves up, and not deſcend to theſe Duties, which do not ſeem enough refined for great *Ladies* to be imploi'd in; forgetting all this while, that it is more than the greateſt *Princes* can do, at once to preſerve reſpect, and to neglect their buſineſs. No *Age* never erected *Altars* to *inſignificant Gods*; they had all ſome quality applyed to them to draw *worſhip* from *Mankind*; this maketh it the more unreaſonable for a *Lady* to expect

pect to be conſider'd, and at the ſame time reſolve not to deſerve it. *Good looks* alone will not do; they are not ſuch a laſting *Tenure*, as to be relyed upon; and if they ſhould ſtay longer than they uſually do, it will by no means be ſafe to depend upon them: For when time hath abated the violence of the firſt liking, and that the *Napp* is a little worn off, though ſtill a good degree of kindneſs may remain, men recover their ſight which before might be dazell'd, and allow themſelves to object as well as to admire.

In ſuch a Caſe, when a *Huſband* ſeeth an empty airy thing ſail up and down the Houſe

Houſe to no kind of purpoſe, and look as if ſhe came thither only to make a Viſit. When he findeth, that after her *Emptineſs* hath been extreme buſie about ſome very ſenſeleſs thing, ſhe eats her Breakfaſt half an hour before Dinner, to be at greater liberty to afflict the Company with her Diſcourſe; then calleth for her Coach, that ſhe may trouble her Acquaintance, who are already cloy'd with her: And having ſome *proper Dialogues* ready to diſplay her *Fooliſh Eloquence* at the top of the Stairs, ſhe ſetteth out like a Ship out of the Harbour, laden with trifles, and cometh back with them; at her return ſhe repeateth to her

faithful Waiting-Woman, the *Triumphs* of that day's *Impertinence*; then wrap'd up in Flattery and clean Linnen, goeth to Bed ſo ſatisfied, that it throweth her into pleaſant Dreams of her own Felicity; ſuch a one is ſeldom ſerious but with her *Taylor*; her *Children* and *Family* may now and then have a random thought, but ſhe never taketh aim but at ſomething very Impertinent. I ſay when a *Husband*, whoſe Province is without Doors, and to whom the Oeconomy of the Houſe would be in ſome degree Indecent, findeth no *Order* nor *Quiet* in his *Family*, meeteth with *Complaints* of all kinds ſpringing from this

this Root; The *Miſtaken Lady*, who thinketh to make *amends* for all this, by having a well-choſen *Pety-Coat*, will at laſt be convinced of her *Error*, and with grief be forced to undergo the Penalties that belong to thoſe who are willfully *Inſignificant*. When this ſcurvy hour cometh upon her, ſhe firſt groweth *Angry*; then when the time of it is paſt, would perhaps grow *wiſer*, not remembring that we can no more have *Wiſdom* than *Grace*, when ever we think fit to call for it. There are Times and Periods fix'd for both; and when they are too long neglected, the Puniſhment is, that they are *Irrecoverable*, and nothing

remaineth but an uſeleſs *Grief* for the Folly of having thrown them out of our power. You are to think what a mean Figure a Woman maketh, when ſhe is ſo degraded by her own Fault; whereas there is nothing in thoſe Duties which are expected from you, that can be a leſſening to you, except your want of *Conduct* makes it ſo. You may love your *Children* without living in the *Nurſery*, and you may have a *competent* and *diſcreet* care of them, without letting it break out upon the Company, or expoſing your ſelf by turning your Diſcourſe that way, which is a kind of *Laying Children* to the *Pariſh*, and it can hardly be done any where,

where, that thoſe who hear it will be ſo forgiving, as not to think they are over-charged with them. A Woman's *tenderneſs* to her *Children* is one of the leaſt deceitful Evidences of the Vertue; but yet the way of expreſſing it, muſt be ſubject to the Rules of *good Breeding*: And though a *Woman* of *Quality* ought not to be leſs kind to them, than *Mothers* of the *Meaneſt Rank* are to theirs, yet ſhe may diſtinguiſh her ſelf in the *manner*, and avoid the courſe Methods, which in Women of a lower ſize might be more excuſable. You muſt begin early to make them *love* you, that they may *obey* you. This Mixture is no

where more neceſſary than in Children. And I muſt tell you, that you are not to expect Returns of Kindneſs from yours, if ever you have any, without Grains of Allowance; and yet it is not ſo much a *defect* in their *good Nature*, as a *ſhortneſs of Thought* in them. Their firſt *Inſufficiency* maketh them lean ſo entirely upon their *Parents* for what is *neceſſary*, that the *habit* of it maketh them continue the ſame *Expectations* for what is *unreaſonable*; and as often as they are *denied*, ſo often they think they are *injured*; and whilſt their *Deſires* are ſtrong, and their *Reaſons* yet in the Cradle, their *Anger* looketh no farther than the

the thing they long for and cannot have: And to be *diſpleaſed* for their *own good*, is a *Maxim* they are very ſlow to underſtand: So that you may conclude, the firſt Thoughts of your *Children* will have no ſmall Mixture of Mutiny; which being ſo natural, you muſt not be angry, except you would increaſe it. You muſt deny them as ſeldom as you can, and when there is no avoiding it, you muſt do it *gently*; you muſt flatter away their ill Humour, and take the next Opportunity of pleaſing them in ſome other thing, before they either ask or look for it: This will ſtrengthen your *Authority*, by making it

ſoft to them; and confirm their *Obedience*, by making it their Intereſt. You are to have as ſtrict a Guard upon your ſelf amongſt your *Children*, as if you were amongſt your *Enemies*. They are apt to make wrong Inferences, to take Encouragement from half Words, and miſapply what you may ſay or do, ſo as either to leſſen their *Duty*, or to extend their *Liberty* farther than is convenient. Let them be more in awe of your *Kindneſs* than of your *Power*. And above all, take heed of ſupporting a *Favourite Child* in its Impertinence, which will give Right to the reſt of claiming the ſame Priviledge. If you have a divided Number,

ber, leave the *Boys* to the *Father's* more peculiar Care, that you may with the greater Juſtice pretend to a more immediate Juriſdiction over thoſe of your own *Sex*. You are to live ſo with them, that they may never chuſe to avoid you, except when they have *offended*; and then let them tremble, that they may diſtinguiſh: But their Penance muſt not continue ſo long as to grow too *ſower* upon their *Stomachs*, that it may not *harden* in ſtead of *correcting* them: The kind and ſevere Part muſt have their ſeveral *turns* ſeaſonably applied; but your *Indulgence* is to have the broader mixture, that *Love*, rather than *Fear*,

may be the Root of their *Obedience.*

Your *Servants* are in the next place to be conſidered; and you muſt remember not to fall into the miſtake of thinking, that becauſe they receive Wages, and are ſo much *Inferiour* to you, therefore they are *below* your Care to know how to manage them. It would be as good Reaſon for a *Maſter Workman* to deſpiſe the *Wheels* of his *Engines* becauſe they are made of *Wood.* Theſe are the *Wheels* of your *Family*; and let your Directions be never ſo faultleſs, yet if theſe *Engines* ſtop or move wrong, the whole Order of your *Houſe* is either at a ſtand, or diſ-

diſcompoſed. Beſides, the *Inequality* which is between you, muſt not make you forget, that *Nature* maketh no ſuch diſtinction, but that *Servants* may be looked upon as *humble Friends*, and that *Returns* of *Kindneſs* and *good Uſage* are as much due to ſuch of them as deſerve it, as their *Service* is due to *us* when we require it. *A fooliſh haughtineſs* in the Style of *ſpeaking*, or in the manner of *commanding* them, is in it ſelf very undecent; beſides that it begetteth an *Averſion* in them, of which the leaſt ill Effect to be expected, is, that they will be *ſlow* and *carcleſs* in all that is injoyned them: And you will find it true by your

your Experience, that you will be ſo much the more *obeyed* as you are leſs *Imperious*. Be not *too haſty* in giving your *Orders*, nor *too angry* when they are not altogether *obſerved*; much leſs are you to be loud, and too much diſturbed: An *evenneſs* in diſtinguiſhing when they do well or *ill*, is that which will make your *Family* move by a Rule, and without Noiſe, and will the better ſet out your Skill in conducting it with Eaſe and Silence, that it may be like a well-diſciplin'd Army, which knoweth how to anticipate the *Orders* that are fit to be given them. You are never to neglect the Duty of the *preſent Hour*, to do

do another thing, which though it may be better in it ſelf, is not to be unſeaſonably preferred. Allot well choſen Hours for the Inſpection of your *Family*, which may be ſo diſtinguiſhed from the reſt of your Time, that the *neceſſary Cares* may come in their proper Place, without any Influence upon your good Humour, or Interruption to other things. By theſe Methods you will put your ſelf in poſſeſſion of being valued by your Servants, and then their *Obedience* will naturally follow.

I muſt not forget one of the greateſt *Articles* belonging to a *Family*, which is the *Expence*. It muſt not be ſuch,

as

as by failing either in the Time or meaſure of it, may rather draw *Cenſure* than gain *Applauſe*. If it was well examined, there is more Money given to be laughed at, than for any one thing in the World, though the Purchaſers do not think ſo. A well-ſtated Rule is like the *Line*, when that is once paſs'd we are under another *Pole*; ſo the firſt *ſtraying* from a *Rule*, is a ſtep towards making that which was before a *Vertue*, to change its Nature, and to grow either into a *Vice*, or at leaſt an *Impertinence*. The Art of laying out Money wiſely, is not attained to without a great deal of thought; and it is yet more diffi-

difficult in the Caſe of a *Wife*, who is accountable to her *Husband* for her miſtakes in it. It is not only his *Money*, his *Credit* too is at Stake, if what lyeth under the *Wife*'s Care is managed, either with undecent *Thrift*, or too looſe *Profuſion*. You are therefore to keep the *Mean* between theſe two *Extremes*, and it being hardly poſſible to hold the Balance exactly even, let it rather incline towards the *Liberal* ſide, as more ſuitable to your *Quality*, and leſs ſubject to *Reproach*. Of the two a little *Money* miſpent is ſooner *recovered*, than the *Credit* which is loſt by having it unhandſomely *ſaved*; and a Wiſe *Husband* will leſs forgive

give a ſhameful piece of *Parcimony*, than a little *Extravagance*, if it be not too often repeated. His *Mind* in this muſt be your chief *Direction*; and his *Temper*, when once known, will in great meaſure juſtifie your part in the management, if he is pleaſed with it.

In your *Clothes* avoid too much Gaudy; do not value your ſelf upon an *Imbroidered-Gown*; and remember, that a *reaſonable Word*, or an *obliging Look*, will gain you more reſpect, than all your *fine Trappings*. This is not ſaid to reſtrain you from a *decent Compliance* with the World, provided you take the wiſer, and not the fooliſher

liſher part of your Sex for your Pattern. Some *diſtinctions* are to be allowed, whilſt they are well-ſuited to your *Quality* and *Fortune*, and in the diſtribution of the Expence, it ſeemeth to me that a *full Attendance*, and *well-choſen Ornaments* for your Houſe, will make you a better Figure, than *too much glittering* in what you wear, which may with more eaſe be imitated by thoſe that are below you. Yet this muſt not tempt you to ſtarve every thing but your own Appartment; or in order to more abundance there, give juſt cauſe to the leaſt Servant you have, to complain of the want of what is neceſſary. Above all, fix

it

it in your thoughts, as an unchangeable *Maxim*, That nothing is *truly fine* but what is *fit*, and that juſt ſo much as is proper for your *Circumſtances* of their ſeveral kinds, is much finer than all you can add to it. When you once break through thoſe bounds, you launch into a wide Sea of *Extravagance*. Every thing will become neceſſary, becauſe you have a mind to it; and you have a mind to it, not becauſe it is *fit* for you, but becauſe ſome body elſe *hath it*. This *Lady's Logick* ſetteth *Reaſon* upon its Head, by carrying the *Rule* from *things* to *Perſons*, and appealing from what is *right* to every Fool that is in the *wrong*. The word

word *neceſſary* is miſerably applyed, it diſordereth *Families*, and overturneth *Governments* by being ſo abuſed. Remember that *Children* and *Fools* want every thing becauſe they want Wit to diſtinguiſh: and therefore there is no ſtronger Evidence of a *Crazy Underſtanding*, than the making too large a Catalogue of things neceſſary, when in truth there are ſo very few things that have a right to be placed in it. Try every thing firſt in your *Judgment*, before you allow it a place in your *Deſire*; elſe your *Husband* may think it as neceſſary for him to deny, as it is for you to *have* whatever is unreaſonable; and if you

you ſhall too often give him that advantage, the habit of *refuſing* may perhaps reach to things that are not unfit for you.

There are unthinking *Ladies*, who do not enough conſider, how little their own Figure agreeth with the *fine things* they are ſo proud of. Others when they have them will hardly allow them to be *viſible*; they cannot be ſeen without *Light*, and that is many times ſo ſawcy and ſo prying, that like a too forward *Gallant* it is to be forbid the *Chamber*. Some, when you are uſhered into their *Dark Ruelle*, it is with ſuch ſolemnity, that a Man would ſwear there was ſomething in

in it, till the *Unskilful Lady* breaketh ſilence, and beginneth a Chat, which diſcovereth it is a Puppet-play with Magnificent Scenes. Many eſteem things rather as they are hard to be gotten, than that they are worth getting: This looketh as if they had an Intereſt to purſue that Maxim, becauſe a great part of their own *value* dependeth upon it. Truth in theſe Caſes would be often *unmannerly*, and might derogate from the *Prerogative*, great *Ladies* would aſſume to themſelves, of being diſtinct Creatures from thoſe of their Sex, which are inferiour, and of leſs difficult acceſs.

In other things too, your Con-

Condition muſt give the rule to you, and therefore it is not a Wife's part to aim at more than a bounded *Liberality*; the farther extent of that *Quality* (otherwiſe to be commended) belongeth to the *Husband*, who hath better means for it. *Generoſity* wrong placed becometh a *Vice*. It is no more a *Vertue* when it groweth into an *Inconvenience*. *Vertues* muſt be inlarged or reſtrained according to differing Circumſtances. A *Princely Mind* will undo a *private Family*: Therefore things muſt be ſuited, or elſe they will not deſerve to be Commended, let them in themſelves be never ſo valuable: And the Expectations of

of the World are beſt anſwered when we acquit our ſelves in that manner which ſeemeth to be preſcribed to our ſeveral Conditions, without uſurping upon thoſe Duties, which do not ſo particularly belong to us.

I will cloſe the conſideration of this *Article* of *Expence*, with this ſhort word. Do not *fetter* your ſelf with ſuch a *Reſtraint* in it as may make you *Remarkable*; but remember that *Vertue* is the greateſt *Ornament*, and good *Sence* the *beſt Equipage*.

BE-

BEHAVIOUR and CONVERSATION.

IT is time now to lead you out of your *Houſe* into the *World.* A Dangerous ſtep; where your Vertue alone will not ſecure you, except it is attended with a great deal of *Prudence.* You muſt have *both* for your *Guard*, and not ſtir without them. The Enemy is abroad, and you are ſure to be taken, if you are found ſtragling. Your *Behaviour* is therefore to incline ſtrongly towards the *Reſerved part*; your *Character* is to be immovably fixed upon that Bottom, not excluding

a mixture of greater freedom, as far as it may be innocent and well-timed. The *Extravagancies* of the Age have made *Caution* more neceſſary; and by the ſame reaſon that the too great Licence of ill Men hath by Conſequence in many things reſtrained the Lawful Liberty of thoſe who did not abuſe it, the unjuſtifiable Freedoms of ſome of your Sex have involved the reſt in the Penalty of being reduced. And though this cannot ſo alter the Nature of things, as to make that *Criminal*, which in it ſelf is *Indifferent*; yet if it maketh it *dangerous*, that alone is ſufficient to juſtifie the *Reſtraint*. A *cloſe behaviour* is the fitteſt

to receive *Vertue* for its conſtant *Gueſt*, becauſe there, and there only, it can be ſecure. Proper *Reſerves* are the Outworks, and muſt never be deſerted by thoſe who intend to keep the Place; they keep off the poſſibilities not only of being *taken*, but of being *attempted*; and if a Woman ſeeth Danger tho at never ſo remote a Diſtance, ſhe is for that time to ſhorten her *Line* of *Liberty*. She who will allow her ſelf to go to the *utmoſt Extent* of every thing that is *Lawful*, is ſo very near going farther, that thoſe who lie at watch, will begin to count upon her.

Mankind, from the double temptation of *Vanity* and *Deſire*,

ſire, is apt to turn every thing a *Woman* doth to the *hopeful ſide*; and there are few who dare make an impudent Application, till they diſcern ſomething which they are willing to take for an *Encouragement*. It is ſafer therefore to prevent ſuch *Forwardneſs*, than to go about to *cure* it. It gathereth Strength by the firſt *allowances*, and claimeth a Right from having been at any time ſuffered with Impunity. Therefore nothing is with more care to be avoided, than ſuch a kind of *Civility* as may be miſtaken for *Invitation*; and it will not be enough for you to keep your ſelf free from any criminal *Engagements*; for if you do

that which either raiſeth *Hopes* or createth *Diſcourſe*, there is a Spot thrown upon your Good Name; and thoſe kind of Stains are the harder to be taken out, being dropped upon you by the *Man's Vanity*, as well as by the *Woman's Malice*.

Moſt Men are in one ſence *Platonick Lovers*, though they are not willing to own that *Character*. They are ſo far *Philoſophers*, as to allow, that the greateſt part of Pleaſure lieth in the *Mind*; and in purſuance of that *Maxim*, there are few who do not place the Felicity more in the Opinion of the World, of their being *proſperous Lovers*, than in the *Bleſſing* it ſelf, how

how much ſoever they appear to value it. This being ſo, you muſt be very cautious not to gratifie theſe *Cameleons* at the price of bringing a *Cloud* upon your *Reputation*, which may be deeply wounded, tho your *Conſcience* is unconcerned.

Your own Sex too will not fail to help the leaſt Appearance that giveth a *Handle* to be ill-turned. The beſt of them will not be diſpleaſed to improve their own Value, by laying others under a *Diſadvantage*, when there is a fair Occaſion given for it. It diſtinguiſheth them ſtill the more: their own *Credit* is more exalted, and, like a Picture ſet off with

Shades, ſhineth more when a *Lady*, either leſs *Innocent*, or leſs *Diſcreet*, is ſet near, to make them appear ſo much the brighter. If theſe lend their Breath to blaſt ſuch as are ſo unwary as to give them this Advantage, you may be ſure there will be a ſtronger Gale from thoſe, who, beſides *Malice* or *Emulation*, have an *Intereſt* too, to ſtrike hard upon a Vertuous Woman. It ſeemeth to them, that their Load of Infamy is leſſened, by throwing part of it upon others: So that they will not only improve when it lieth in their way, but take pains to find out the leaſt miſtake an *Innocent Woman* committeth, in Revenge of the Injury

jury ſhe doth in leading a Life which is a Reproach to them. With theſe you muſt be extreme *wary*, and neither provoke them to be *angry*, nor invite them to be *intimate*.

To the *Men* you are to have a *Behaviour* which may ſecure you, without offending them. No ill-bred affected *Shineſs*, nor a *Roughneſs*, unſuitable to your *Sex*, and unneceſſary to your *Vertue*; but a way of Living that may prevent all courſe *Railleries* or *unmannerly Freedoms*; *Looks* that forbid without *Rudeneſs*, and oblige without *Invitation*, or leaving room for the ſawcy Inferences Men's Vanity ſuggeſteth to them

upon the leaſt Encouragements. This is ſo very nice, that it muſt engage you to have a perpetual *Watch* upon your *Eyes*, and to remember, that one careleſs *Glance* giveth more advantage than a *hundred Words* not enough conſidered; the *Language* of the *Eyes* being very much the moſt *ſignificant*, and the moſt *obſerved*.

Your *Civility*, which is always to be preſerved, muſt not be carried to a *Compliance*, which may betray you into irrecoverable Miſtakes. This *French* ambiguous word *Complaiſance* hath led your Sex into more blame, than all other things put together. It carrieth them by degrees into

to a certain thing called a *good kind* of *Woman*, an eaſie *Idle Creature*, that doth neither *Good* nor *Ill* but by *chance*, hath no *Choice*, but leaveth that to the Company ſhe keepeth. *Time*, which by degrees addeth to the ſignification of *Words*, hath made her, according to the Modern Stile, little better than one who thinketh it a *Rudeneſs* to deny, when civilly required, either her *Service in Perſon*, or her *friendly Aſſiſtance*, to thoſe who would have a *meeting*, or want a *Confident*. She is a certain thing always at hand, an eaſie *Companion*, who hath ever great *Compaſſion* for *diſtreſſed Lovers*: She cenſureth nothing but *Rigor*,

and is never without a *Plaiſter* for a *wounded Reputation*, in which chiefly lieth her Skill in *Chirurgery*: She ſeldom hath the Propriety of any *particular Gallant*, but liveth upon *Brokage*, and waiteth for the Scraps her Friends are content to leave her.

There is another *Character* not quite ſo *Criminal*, yet not leſs *Ridiculous*; which is that of a *good-humour'd Woman*, one who thinketh ſhe muſt always be in a *Laugh*, or a broad *Smile*, becauſe *Good-humour* is an obliging Quality; thinketh it leſs ill-manners to talk *impertinently*, than to be ſilent in Company. When ſuch a prating *Engine* rideth *Admiral*, and carrieth the

the *Lantern* in a *Circle of Fools*, a *cheerful Coxcomb* coming in for a *Recruit*, the *Chattering* of *Monkeys* is a better noiſe than ſuch a *Concert* of *ſenceleſs Merriment*. If ſhe is applauded in it, ſhe is ſo encouraged, that, like a *Ballad-ſinger*, who if commended, breaketh his Lungs, ſhe letteth her ſelf looſe, and overfloweth upon the Company. She conceiveth that Mirth is to have no intermiſſion, and therefore ſhe will carry it about with her, though it be to a *Funeral*; and if a Man ſhould put a familiar Queſtion, ſhe doth not know very well how to be angry, for then ſhe would be no more that pretty thing called

called a *Good humour'd Woman.* This neceſſity of appearing at all times to be ſo infinitely pleaſed is a grievous miſtake; ſince in a *handſom Woman* that *Invitation* is unneceſſary; and in one who is not ſo, *ridiculous.* It is not intended by this, that you ſhould forſwear *Laughing*; but remember, that Fools being always painted in that poſture, it may fright thoſe who are wiſe from doing it too frequently, and going too near a Copy which is ſo little inviting, and much more from doing it *loud*, which is an unnatural Sound, and looketh ſo much like another Sex, that few things are more offenſive. That *boiſterous* kind

of

of *Jollity* is as contrary to *Wit* and *Good Manners*, as it is to *Modeſty* and *Vertue*. Beſides, it is a courſe kind of quality, that throweth a Woman into a lower Form, and degradeth her from the Rank of thoſe who are more refined. Some *Ladies* ſpeak *loud* and make a *noiſe* to be the more minded, which looketh as if they beat their *Drums* for *Volunteers*, and if by misfortune none come in to them, they may, not without reaſon, be a good deal out of Countenance.

There is one thing, yet more to be avoided, which is the *Example* of thoſe who intend nothing farther than the Vanity of *Conqueſt*, and think

think themſelves ſecure of not having their Honour tainted by it. Some are apt to believe their *Vertue* is too *Obſcure*, and not *enough known*, except it is expoſed to a *broader Light*, and ſet out to its beſt advantage, by ſome publick Trials. Theſe are dangerous experiments, and generally fail, being built upon ſo weak a foundation, as that of a too great *Confidence* in our ſelves. It is as ſafe to play with *Fire*, as to dally with *Gallantry*. *Love* is a Paſſion that hath Friends in the Garriſon, and for that reaſon muſt by a Woman be kept at ſuch a diſtance, that ſhe may not be within the danger of doing the moſt uſual thing

thing in the World, which is conſpiring againſt her Self: Elſe the humble Gallant, who is only admitted as a Trophy, very often becometh the Conquerour; he putteth on the ſtyle of victory, and from an *Admirer* groweth into a *Maſter*, for ſo he may be called from the moment he is in Poſſeſſion. The firſt Reſolutions of ſtopping at good Opinion and Eſteem, grow weaker by degrees againſt the Charms of *Courtſhip* skilfully applyed. A Lady is apt to think a Man ſpeaketh ſo much reaſon whilſt he is *Commending* her, that ſhe hath much ado to believe him in the wrong when he is making Love to her: And when beſides

beſides the natural Inducements your Sex hath to be merciful, ſhe is bribed by well-choſen *Flattery*, the poor Creature is in danger of being caught like a Bird liſtening to the Whiſtle of one that hath a Snare for it. *Conqueſt* is ſo tempting a thing, that it often maketh Women miſtake Men's *Submiſſions*; which with all their fair Appearance, have generally leſs *Reſpect* than *Art* in them. You are to remember, that Men who ſay extreme fine things, many times ſay them moſt for their own ſakes; and that the vain Gallant is often as well pleaſed with his own *Compliments*, as he could be with the *kindeſt anſwer*. Where there is not that

that *Oſtentation* you are to ſuſpect there is *Deſign*. And as ſtrong *perfumes* are ſeldom uſed but where they are neceſſary to ſmother an unwelcom *ſcent*; ſo *Exceſſive good Words* leave room to believe they are ſtrewed to cover ſomething, which is to gain admittance under a Diſguiſe. You muſt therefore be upon your Guard, and conſider, that of the two, *Reſpect* is more dangerous than *Anger*. It puts even the beſt Underſtandings out of their place for the time, till their ſecond thoughts reſtore them; it ſtealeth upon us inſenſibly, throweth down our *Defences*, and maketh it too late to reſiſt, after we have given it

that

that advantage. Whereas railing goeth a way in ſound; it hath ſo much noiſe in it, that by giving warning it beſpeaketh Caution. *Reſpect* is a ſlow and a ſure *Poiſon*, and like *Poiſon* ſwelleth us within our ſelves. Where it prevaileth too much, it groweth too be a kind of *Apoplexie* in the Mind, turneth it quite round, and after it hath once ſeized the underſtanding, becometh *mortal* to it. For theſe reaſons, the ſafeſt way is to treat it like a ſly Enemy, and to be perpetually upon the watch againſt it.

I will add one *Advice* to conclude this head, which is that you will let every ſeven years make ſome alteration in you

you towards the *Graver* ſide, and not be like the *Girls* of Fifty, who reſolve to be always *Young*, what ever *Time* with his Iron Teeth hath determined to the contrary. Unnatural things carry a *Deformity* in them never to be *Diſguiſed*; the *Livelineſs* of *Youth* in a riper Age, looketh like a *new patch* upon an *old Gown*; ſo that a *Gay Matron*, a cheerful *old Fool* may be reaſonably put into the Liſt of the *Tamer* kind of *Monſters*. There is a certain Creature call'd a *Grave Hobby-Horſe*, a kind of a ſhe *Numps*, that pretendeth to be pulled to a Play, and muſt needs go to *Bartholomew-Fair*, to look after the young Folks, whom ſhe only

only ſeemeth to make her care, in reality ſhe taketh them for her excuſe. Such an old *Butterfly* is of all *Creatures* the moſt ridiculous, and the ſooneſt found out. It is good to be early in your Caution, to avoid any thing that cometh within diſtance of ſuch deſpicable Patterns, and not like ſome *Ladies*, who defer their *Converſion*, till they have been ſo long in poſſeſſion of being laughed at, that the World doth not know how to change their ſtyle, even when they are reclaimed from that which gave the firſt occaſion for it.

The advantages of being *reſerved* are too many to be ſet down, I will only ſay, that it

it is a *Guard* to a *good Woman*, and a *Diſguiſe* to an *ill one*. It is of ſo much uſe to both, that thoſe ought to uſe it as an *Artifice*, who refuſe to practiſe it as a *Vertue*.

FRIENDSHIPS.

I Muſt in a particular manner recommend to you a ſtrict Care in the Choice of your *Friendſhips*. Perhaps the beſt are not without their *Objections*, but however, be ſure that yours may not ſtray from the Rules which the wiſer part of the World hath ſet to them. The Leagues *Offenſive*

ſive and *Defenſive*, ſeldom hold in *Politicks*, and much leſs in *Friendſhips*. The violent *Intimacies*, when once broken, of which they ſcarce ever fail, make ſuch a *Noiſe:* The Bag of Secrets untied, they fly about like Birds let looſe from a Cage, and become the *Entertainment* of the *Town*. Beſides, theſe great *Dearneſſes* by degrees grow *injurious* to the reſt of your *Acquaintance*, and throw them off from you. There is ſuch an *Offenſive* Diſtinction when the *Dear Friend* cometh into the Room, that it is *flinging Stones* at the *Company*, who are not apt to forgive it.

Do not lay out your *Friendſhip* too *laviſhly* at firſt, ſince it

it will, like other things, be ſo much the ſooner ſpent; neither let it be of too ſudden a *growth*; for as the Plants which ſhoot up too *faſt* are not of that *continuance*, as thoſe which take more time for it; ſo too ſwift a Progreſs in pouring out your *Kindneſs*, is a certain Sign that by the Courſe of Nature it will not be *long-lived*. You will be reſponſible to the World, if you pitch upon ſuch *Friends* as at the time are under the weight of any *Criminal Objection*. In that caſe you will bring your ſelf under the diſadvantages of their *Character*, and muſt bear your part of it. *Chuſing* implieth *Approving*; and if you fix upon

upon a *Lady* for your *Friend* againſt whom the World ſhall have given Judgment, 'tis not ſo well-natur'd as to believe you are altogether *averſe* to her way of *living*, ſince it doth not diſcourage you from admitting her into your *Kindneſs*. And *Reſemblance* of *Inclinations* being thought none of the leaſt Inducements to *Friendſhip*, you will be looked upon at leaſt as a Well-wiſher if not a *Partner* with her in her Faults. If you can forgive them in an other, it may be preſumed you will not be leſs gentle to your ſelf; and therefore you muſt not take it ill, if you are reckoned a *Croupiere*, and condemned to pay an equal Share with

with ſuch a Friend of the *Reputation* ſhe hath loſt.

If it happeneth that your *Friend* ſhould fall from the State of *Innocence* after your Kindneſs was engaged to her, you may be ſlow in your belief in the beginning of the Diſcovery: But as ſoon as you are convinced by a *Rational Evidence*, you muſt, without breaking too *roughly*, make a fair and a quick *Retreat* from ſuch a *Miſtaken Acquaintance*: Elſe by moving *too ſlowly* from one that is ſo tainted, the Contagion may reach you ſo far as to give you part of the *Scandal*, though not of the *Guilt*. This Matter is ſo nice, that as you muſt not be too haſty to *joyn* in

the *Cenſure* upon your *Friend* when ſhe is *accuſed*, ſo you are not on the other ſide to *defend* her with too much warmth; for if ſhe ſhould happen to deſerve the Report of *Common Fame*, beſides the Vexation that belongeth to ſuch a miſtake, you will draw an *ill appearance* upon your ſelf, and it will be thought you pleaded for her not without ſome *Conſideration* of your ſelf. The *Anger* which muſt be put on to vindicate the *Reputation* of an *injured Friend*, may incline the Company to ſuſpect you would not be ſo *zealous*, if there was not a poſſibility that the Caſe might be your own. For this reaſon you are not

not to carry your *dearneſs* ſo far, as abſolutely to loſe your Sight where your Friend is concerned. Becauſe *Malice* is too quick-ſighted, it doth not follow, that *Friendſhip* muſt be *blind*: There is to be a *Mean* between theſe two *Extremes*, elſe your Exceſs of Good Nature may betray you into a very *ridiculous Figure*, and by degrees you may be preferr'd to ſuch Offices as you will not be proud of. Your *Ignorance* may leſſen the *Guilt*, but will improve the *Jeſt* upon you, who ſhall be kindly ſollicitous to procure a Meeting, and innocently contribute to the *ills* you would avoid: Whileſt the *Contriving Lovers*, when they are alone,

ſhall make you the Subject of their *Mirth*, and perhaps (with reſpect to the Goddeſs of *Love* be it ſpoken) it is not the worſt part of their *Entertainment*, at leaſt it is the moſt laſting, to laugh at the *believing Friend*, who was ſo eaſily deluded,

Let the good Sence of your *Friends* be a chief Ingredient in your *Choice* of them; elſe let your *Reputation* be never ſo clear, it may be clouded by their *Impertinence*. It is like our Houſes being in the Power of a Drunken or a Careleſs Neighbour; only ſo much worſe, as that there will be no *Inſuranee* here to make you amends, as there is in the Caſe of Fire.

To

To conclude this Paragraph; If *Formality* is to be allowed in any Inſtance, it is to be put on to reſiſt the Invaſion of ſuch forward Women as ſhall preſs themſelves into your *Friendſhip*, where, if admitted, they will either be a *Snare* or an *Incumbrance.*

CENSURE.

I will come next to the Conſideration, how you are to manage your *Cenſure*; in which both Care and skill will be a good deal required. To diſtinguiſh is not only *natural*

tural but *neceſſary*; and the Effect of it is, That we cannot avoid giving Judgment in our Minds, either to *abſolve* or to *condemn* as the Caſe requireth. The *Difficulty* is, to know when and where it is fit to *proclaim* the *Sentence*. An *Averſion* to what is *Criminal*, a *Contempt* of what is *ridiculous*, are the *inſeparable Companions* of Underſtanding and Vertue; but the letting them go farther than our own *Thoughts*, hath ſo much danger in it, that though it is neither poſſible nor fit to *ſuppreſs* them intirely, yet it is neceſſary they ſhould be kept under very great *Reſtraints*. An *unlimited Liberty* of this kind is little leſs than ſending

a

a *Herald* and proclaiming War to the World, which is an *angry Beaſt* when ſo provoked. The Conteſt will be *unequal*, though you are never ſo much in the right; and if you begin againſt ſuch an Adverſary, it will tear you in pieces, with this Juſtification, That it is done in its own defence. You muſt therefore take heed of *Laughing*, except in Company that is very ſure. It is throwing Snow-balls againſt Bullets; and it is the *diſadvantage* of a Woman, that the Malice of the World will help the Brutality of thoſe who will throw a *ſlovenly Untruth* upon her. You are for this Reaſon to ſuppreſs your *Impatience* for Fools; who be-

ſides that they are too ſtrong a Party to be unneceſſarily provoked, are of all others, the moſt dangerous in this Caſe. A *Blockhead* in his *Rage* will return a *dull Jeſt*, that will lie heavy, though there is not a *Grain* of *Wit* in it. Others will do it with more Art, and you muſt not think your ſelf ſecure becauſe your *Reputation* may perhaps be out of the reach of *Ill-will*; for if it findeth that part *guarded*, it will ſeek one which is more *expoſed*. It flieth, like a corrupt Humour in the Body, to the *weakeſt* Part. If you have a *tender Side*, the World will be ſure to find it, and to put the worſt *Colour* upon all you ſay or do,

do, give an *Aggravation* to every thing that may leſſen you, and a *ſpiteful turn* to every thing that might recommend you. *Anger* laieth open thoſe Defects which *Friendſhip* would not ſee, and *Civility* might be willing to forget. *Malice* needeth no ſuch *Invitation* to encourage it, neither are any *Pains* more ſuperfluous than thoſe we take to be ill ſpoken of. If *Envy*, which never dyeth, and ſeldom ſleepeth, is content ſometimes to be in a *Slumber*, it is very unskilful to make a noiſe to *awake* it.

Beſides, your *Wit* will be miſapplied if it is wholly directed to diſcern the *Faults* of *others*, when it is ſo neceſſary

to be often uſed to *mend* and *prevent your own.* The ſending our *Thoughts* too much abroad, hath the ſame Effect, as when a *Family* never ſtayeth at home; *Neglect* and *Diſorder* naturally followeth; as it muſt do within our ſelves, if we do not frequently turn our Eyes inwards, to ſee what is amiſs with us, where it is a ſign we have an *unwelcom Proſpect*, when we do not care to *look* upon it, but rathar ſeek our *Conſolations* in the *Faults* of thoſe we converſe with.

Avoid being the firſt in fixing a *hard Cenſure*, let it be confirmed by the *general Voice*, before you give into it; Neither are you then to give Sentence

like

like a *Magiſtrate*, or as if you had a *ſpecial Authority* to beſtow a *good* or *ill Name* at your diſcretion. Do not dwell too long upon a *weak Side*, touch and go away; take pleaſure to ſtay longer where you can commend, like Bees that fix only upon thoſe Herbs out of which they may extract the Juice of which their Honey is compoſed. A *Vertue* ſtuck with *Briſtles* is too rough for this Age; it muſt be adorned with ſome *Flowers*, or elſe it will be unwillingly entertained; ſo that even where it may be fit to ſtrike, do it like a *Lady*, gently; and aſſure your ſelf, that where you care to do it, you will

wound

wound others more, and hurt your ſelf leſs, by *ſoft Strokes*, than by being *harſh* or *violent*.

The Triumph of *Wit* is to make your *good Nature* ſubdue your *Cenſure*; to be quick in *ſeeing Faults*, and ſlow in *expoſing* them. You are to conſider, that the inviſible thing called a *Good Name*, is made up of the Breath of Numbers that ſpeak well of you; ſo that if by a *diſobliging Word* you ſilence the *meaneſt*, the *Gale* will be leſs ſtrong which is to bear up your *Eſteem*. And though nothing is ſo vain as the eager purſuit of *empty Applauſe*, yet to be well thought of, and to be kindly uſed by the World,

is

is like a *Glory* about a Womans *Head*; 'tis a Perfume ſhe carrieth about with her, and leaveth where-ever ſhe goeth; 'tis a Charm againſt *Ill-will*. *Malice* may empty her Quiver, but cannot wound; the Dirt will not ſtick, the Jeſts will not take: Without the conſent of the World a *Scandal* doth not go deep; it is only a ſlight ſtroak upon the injured Party and returneth with the greater force upon thoſe that gave it.

V A-

VANITY and AFFECTATION.

I Muſt with more than ordinary *earneſtneſs* give you Caution againſt *Vanity*, it being the Fault to which your Sex ſeemeth to be the moſt *inclined*; And ſince *Affectation* for the moſt part attendeth it, I do not know how to divide them. I will not call them *Twins*, becauſe more properly *Vanity* is the *Mother*, and *Affectation* is the Darling Daughter; *Vanity* is the Sin, and *Affectation* is the Puniſhment; the firſt may be called the Root of *Self-Love*, the other the *Fruit*; *Vanity* is never at its full growth till it ſpread-

ſpreadeth into *Affectation*, and then it is compleat.

Not to dwell any longer upon the definition of them, I will paſs to the means and motives to avoide them. In order to it, you are to conſider, that the World challengeth the right of diſtributing Eſteem and Applauſe; ſo that where any aſſume by their ſingle Authority to be their own *Carvers*, it groweth angry, and never faileth to ſeek *Revenge*. And if we may meaſure a Fault by the greatneſs of the *Penalty*, there are few of a higher ſize than *Vanity*, as there is ſcarce a Puniſhment which can be heavier than that of being laughed at

Vanity

Vanity maketh a Woman tainted with it, ſo top-full of her ſelf, that ſhe ſpilleth it upon the *Company*. And becauſe her own thoughts are intirely imployed in *Self-Contemplation*; ſhe endeavoureth, by a cruel Miſtake, to confine her *Acquaintance* to the ſame narrow Circle of that which only concerneth her Ladiſhip, forgetting that ſhe is not of half that *Importance* to the World, that ſhe is to her ſelf, ſo miſtaken ſhe is in her Value, by being her own Appraiſer. She will fetch ſuch a Compaſs in Diſcourſe to bring in her beloved *Self*, and rather then fail, her fine Petty-Coat, that there can hard-

hardly be a better Scene than ſuch a Tryal of ridiculous Ingenuity. It is a Pleaſure to ſee her Angle for *Commendations*, and riſe ſo diſſatisfied with the Ill-bread *Company*, if they will not *bite*. To obſerve her throwing her *Eyes* about to fetch in Priſoners, and go about Cruizing like a Privateer, and ſo out of *Countenance*, if ſhe return without *Booty*, is no ill piece of Comedy. She is ſo eager to draw reſpect, that ſhe always miſſeth it, yet thinketh it ſo much her due, that when ſhe faileth ſhe groweth *waſpiſh*, not conſidering, that it is impoſſible to commit a Rape upon the will; that it muſt be fairly gained, and will

will not be taken by *Storm*; and that in this Caſe, the Tax ever riſeth higheſt by a *Benevolence*. If the World inſtead of admiring her *Imaginary Excellencies*, taketh the Liberty to laugh at them, ſhe *appealeth* from it to her ſelf, for whom ſhe giveth *Sentence*, and proclaimeth it in all *Companies*. On the other ſide, if incouraged by a *Civil Word*, ſhe is ſo obliging, that ſhe will give thanks for being laughed at in good Language. She taketh a *Compliment* for a Demonſtration, and ſetteth it up as an *Evidence*, even againſt her Looking-Glaſs. But the good *Lady* being all this while in a moſt profound *Ignorance* of her ſelf, forgetteth that

that Men would not let her talk upon them, and throw ſo many *ſenſeleſs words* at their head, if they did not intend to put her Perſon to Fine and Ranſom for her *Impertinence*. Good words of any other Lady, are ſo many Stones thrown at her, ſhe can by no means bear them, they make her ſo uneaſie, that ſhe cannot keep her *Seat*, but up ſhe riſeth, and goeth home half burſt with *Anger* and *Strait-Lacing*. If by great chance ſhe ſaith any thing that hath ſence in it, ſhe expecteth ſuch an Exceſſive rate of *Commendations*, that to her thinking the Company ever riſeth in her *Debt*. She looketh upon *Rules* as things made

made for the common People, and not for Perſons of her *Rank*; and this Opinion ſometimes tempteth her to Extend her Prerogative to the diſpencing with the commandments. If by great *Fortune* ſhe happeneth, in ſpite of her *Vanity*, to be honeſt, ſhe is ſo troubleſome with it, that as far as in her lieth, ſhe maketh a *ſcurvy* thing of it. Her bragging of her *Vertue*, looketh as if it coſt her ſo much pains to get the better of her Self, that the *Inferences* are very ridiculous. Her *good Humour* is generally applied to the laughing at *good Senſe*. It would do one good to ſee how heartily ſhe deſpiſeth any thing that is fit for her to do.

The

The greateſt part of her *Fancy* is laid out in chuſing her *Gown*, as her *Diſcretion* is chiefly imploy'd in *not paying* for it. She is faithful to the *Faſhion*, to which not only her *Opinion*, but her *Senſes* are wholly reſigned: ſo obſequious ſhe is to it, that ſhe would be ready to be reconciled even to *Vertue* with all its *Faults*, if ſhe had her Dancing Maſter's Word that it was practis'd at Court.

To a Woman ſo compos'd when *Affectation* cometh in to improve her *Character*, it is then raiſed to the higheſt *Perfection*. She firſt ſetteth up for a *Fine thing*, and for that Reaſon will diſtinguiſh her ſelf, right or wrong, in every thing

thing ſhe doth. She would have it thought that ſhe is made of ſo much the *finer Clay*, and ſo much more *ſifted* than ordinary, that ſhe hath no *common Earth* about her. To this end ſhe muſt neither move nor ſpeak like other Women, becauſe it would be *vulgar*; and therefore muſt have a Language of her *own*, ſince *ordinary Engliſh* is too courſe for her. The *Looking-glaſs* in the Morning dictateth to her all the *Motions* of the Day, which by how much the more *ſtudied*, are ſo much the more *miſtaken*. She cometh into a Room as if her Limbs were ſet on with *ill-made* Screws, which maketh the Company fear the pretty thing

thing ſhould leave ſome of its *artificial Perſon* upon the Floor. She doth not like her ſelf as *God Almighty* made her, but will have ſome of *her own* Workmanſhip; which is ſo far from making her a better thing than a *Woman*, that it turneth her into a worſe Creature than a *Monkey*. She falleth out with *Nature*, againſt which ſhe maketh War without admitting a *Truce*, thoſe Moments excepted in which her *Gallant* may reconcile her to it. When ſhe hath a mind to be *ſoft* and *languiſhing*, there is ſomthing ſo unnatural in that *affected Eaſineſs*, that her *Frowns* could not be by many degrees ſo frobidding.

When

When ſhe would appear unreaſonably *humble*, one may ſee ſhe is ſo exceſſively *proud*, that there is no enduring it. There is ſuch an *impertinent Smile*, ſuch a *ſatisfied Simper*, when ſhe faintly diſowneth ſome fulſom Commendation a Man hapneth to beſtow upon her againſt his Conſcience, that her *Thanks* for it are more viſible under ſuch a thin *Diſguiſe*, than they could be if ſhe ſhould *print* them. If a *handſomer Woman* taketh any liberty of *Dreſſing* out of the ordinary Rules, the miſtaken Lady followeth, without diſtinguiſhing the *unequal Pattern*, and maketh her ſelf *uglier* by an example miſplaced; either forgetting the Privi-

Priviledge of *good Looks* in *another*, or preſuming, without ſufficient reaſon, upon *her own*. Her *Diſcourſe* is a *ſenſeleſs Chime* of *empty Words*, a heap of *Compliments* ſo equally applied to differing *Perſons*, that they are neither valu'd nor believ'd. Her *Eyes* keep pace with her *Tongue*, and are therefore always in *motion*. One may diſcern that they generally incline to the *compaſſionate* ſide, and that, notwithſtanding her pretence to *Vertue*, ſhe is gentle to *diſtreſſed Lovers*, and *Ladies* that are *merciful*. She will repeat the tender part of a *Play* ſo feellingly, that the Company may gheſs, without Injuſtice, ſhe was not altoge-

ther a *diſintereſſed Spectator.* She thinketh that *Paint* and *Sin* are concealed by railing at them. Upon the latter ſhe is leſs hard, and being divided between the two oppoſite Prides of her *Beauty* and her *Vertue*, ſhe is often tempted to give broad Hints that ſome body is dying for her; and of the two ſhe is leſs unwilling to let the World think ſhe may be ſometimes *profan'd*, than that ſhe is never *worſhipped.*

Very great *Beauty* may perhaps ſo dazle for a time, that Men may not ſo clearly ſee the *Deformity* of theſe *Affectations*: But when the *Brightneſs* goeth off, and that the *Lover's Eyes* are by that means ſet

ſet at liberty to ſee things as they are, he will naturally return to his Senſes, and recover the Miſtake into which the Lady's *good Looks* had at firſt engaged him. And being once undeceived, ceaſeth to worſhip that as a *Goddeſs*, which he ſeeth is only an *artificial Shrine*, moved by *Wheels* and *Springs* to delude him. Such Women pleaſe only like the *firſt Opening* of a *Scene*, that hath nothing to recommend it but the being *new*. They may be compared to *Flies*, that have pretty ſhining *Wings* for two or three hot Months, but the firſt cold Weather maketh an end of them; ſo the *latter Seaſon* of theſe *fluttering Creatures* is diſmal: From their

neareſt Friends they receive a very faint Reſpect; from the reſt of the World, the utmoſt degree of contempt.

Let this *Picture* ſupply the place of any other *Rules* which might be given to prevent your *reſemblance* to it. The *Deformity* of it, well conſidered, is *Inſtruction* enough; from the ſame reaſon, that the ſight of a *Drunkard* is a better *Sermon* againſt that *Vice*, than the beſt that was ever preach'd upon that *Subject*.

PRIDE.

PRIDE.

AFter having ſaid this againſt *Vanity*, I do not intend to apply the ſame *Cenſure* to *Pride*, well placed, and rightly defined. It is an *ambiguous Word*; one kind of it is as much a *Vertue*, as the other is a *Vice*: But we are naturally ſo apt to chuſe the *worſt*, that it is become dangerous to commend the *beſt* ſide of it.

A Woman is not to be proud of her fine Gown; nor when ſhe hath leſs Wit than her Neighbours, to comfort her ſelf that ſhe hath more Lace. Some Ladies put

ſo much weight upon *Ornaments*, that if one could ſee into their Hearts, it would be found, that even the Thought of *Death* is made leſs heavy to them by the contemplation of their being *laid out* in *State*, and *honourably attended* to the *Grave*. One may come a good deal ſhort of ſuch an *Extreme*, and and yet ſtill be ſufficiently *Impertinent*, by ſetting a wrong Value upon things, which ought to be uſed with more indifference. A Lady muſt not appear ſollicitous to ingroſs *Reſpect* to her ſelf, but be content with a reaſonable *Diſtribution*, and allow it to others, that ſhe may have it returned to her.

She

She is not to be troubleſomly *nice*, nor diſtinguiſh her ſelf by being too *delicate*, as if ordinary things were too *courſe* for her; this is an *unmannerly* and an *offenſive* Pride, and where it is practiſed, deſerveth to be mortified, of which it ſeldom faileth. She is not to lean too much upon her Quality, much leſs to deſpiſe thoſe who are below it. Some make *Quality* an *Idol*, and then their *Reaſon* muſt fall down and worſhip it. They would have the World think, that no amends can ever be made for the want of a *great Title*, or an ancient *Coat of Arms*: They imagine, that with theſe *advantages* they ſtand upon the *higher Ground*,

which maketh them look down upon *Merit* and *Vertue*, as things inferiour to them. This miſtake is not only *ſenſeleſs*, but *criminal* too, in putting a grerter Price upon that which is a piece of *good Luck*, than upon things which are valuable in themſelves. *Laughing* is not enough for ſuch a *Folly*; it muſt be ſeverely *whipped*, as it juſtly deſerves. It will be confeſſed, there are frequent *Temptations* given by *pert Upſtarts* to be angry, and by that to have our Judgments corrupted in theſe Caſes: But they are to be reſiſted; and the utmoſt that is to be allowed, is, when thoſe of a *new Edition* will forget themſelves, ſo as either

to

to brag of their *weak ſide*, or to endeavour to hide their *Meanneſs* by their *Inſolence*, to cure them by a little ſeaſonable *Raillery*, a little *Sharpneſs* well placed, without dwelling too long upon it.

Theſe and many other kinds of *Pride* are to be avoided.

That which is to be recommended to you, is, an *Emulation* to raiſe your ſelf to a *Character*, by which you may be diſtinguiſhed; an Eagerneſs for precedence in *Vertue*, and all ſuch other things as may gain you a greater ſhare of the good Opinion of the World. *Eſteem* to *Vertue* is like a *cheriſhing Air* to *Plants* and *Flowers*, which maketh them blow and proſper; and for that reaſon

reaſon it may be allowed to be in ſome degree the *Cauſe* as well as the *Reward* of it. That *Pride* which leadeth to a *good End*, cannot be a *Vice*, ſince it is the beginning of a *Vertue*; and to be pleaſed with juſt *Applauſe*, is ſo far from a *Fault*, that it would be an *ill Sympton* in a Woman, who ſhould not place the greateſt part of her *Satisfaction* in it. *Humility* is no doubt a great *Vertue*; but it ceaſeth to be ſo, when it is afraid to ſcorn an *ill thing*. Againſt *Vice* and *Folly* it is becoming your *Sex* to be *haughty*; but you muſt not carry the *Contempt* of *things* to *Arrogance* towards *Perſons*, and it muſt be done with fitting *Diſtinctions*, elſe it

it may be *Inconvenient* by being unſeaſonable. A *Pride* that raiſeth a little *Anger* to be out-done in any thing that is good, will have ſo good an *Effect*, that it is very hard to allow it to be a Fault.

It is no eaſie matter to carry even between theſe differing kinds ſo deſcribed; but remember, that it is ſafer for a *Woman* to be thought too *proud*, than too familiar.

DIVERSIONS.

THE laſt thing I ſhall recommend to you, is a wiſe and a ſafe method of uſing *Diverſions*. To be too eager in the purſuit of Pleaſure

ſure whilſt you are *Young*, is dangerous; to catch at it in riper *Years*, is graſping a ſhadow; it will not be held. Beſides that by being leſs natural it groweth to be indecent. *Diverſions* are the moſt properly applied, to eaſe and relieve thoſe who are *Oppreſſed*, by being too much imployed. Thoſe that are *Idle* have no need of them, and yet they, above all others, give themſelves up to them. To unbend our *Thoughts*, when they are too much ſtretched by our Cares, is not more natural than it is neceſſary, but to turn our whole Life into a *Holy-day*, is not only ridiculous, but deſtroyeth Pleaſure inſtead of *promoting* it. The *Mind*

Mind like the *Body* is tired by being always in one Poſture, too ſerious breaketh, and too diverting looſeneth it: It is *Variety* that giveth the Reliſh; ſo that *Diverſions* too frequently repeated, grow firſt to be indifferent, and at laſt tedious. Whilſt they are well choſen and well timed, they are never to be blamed; but when they are uſed to an Exceſs, though very *Innocent* at firſt, they often grow to be *Criminal*, and never fail to be *Impertinent*.

Some Ladies are beſpoken for Merry Meetings, as *Beſſus* was for Duels. They are ingaged in a Circle of *Idleneſs*, where they turn round for the whole Year, without the *Interruption*

ruption of a ſerious Hour. They know all the Players Names, and are *Intimately* acquainted with all the Booths in *Bartholomew-Fair*. No Soldier is more *Obedient* to the ſound of his Captain's *Trumpet*, than they are to that which ſummoneth them to a *Puppet-Play* or a *Monſter*. The Spring that bringeth out *Flies*, and *Fools* maketh them Inhabitants in *Hide-Park*; in the Winter they are an Incumbrance to the *Play-Houſe*, and the Ballaſt of the *Drawing-Room*. The Streets all this while are ſo weary of theſe daily Faces, that *Men's Eyes* are over-laid with them. The *Sight* is glutted with fine things as the *Stomach* with ſweet ones; and when

when a fair *Lady* will give too much of her ſelf to the *World*, ſhe groweth luſhious, and oppreſſeth inſtead of pleaſing. Theſe *Jolly Ladies* do ſo continually ſeek *Diverſion*, that in a little time they grow into a *Jeſt*, yet are unwilling to remember, that if they were ſeldomer ſeen they would not be ſo often *laughed at*. Beſides, they make themſelves *Cheap*, than which there cannot be an *unkinder word* beſtowed upon your *Sex*.

To play ſometimes, to entertain *Company*, or to *divert* your ſelf, is not to be diſallowed, but to do it ſo often as to be called a *Gameſter*, is to be avoided, next to the things that are moſt *Criminal*.

It

It hath Conſequences of *ſeveral kinds* not to be indured; it will ingage you into a habit of *Idleneſs* and *ill hours*, draw you into ill mixed *Company*, make you neglect your *Civilities* abroad, and your *buſineſs* at home, and impoſe into your *Acquaintance* ſuch as will do you no Credit.

To deep *Play* there will be yet greater *Objections*. It will give *Occaſion* to the World to ask *ſpiteful Queſtions*. How you dare venture to *loſe*, and what means you have to *pay* ſuch great *ſumms*? If you pay *exactly*, it will be enquired from whence the *Money* cometh? If you owe, and eſpecially to a Man, you muſt be ſo very *Civil* to him for his

his forbearance, that it layeth a ground of having it farther improved, if the *Gentleman* is ſo diſpoſed; who will be thought no unfair *Creditor*, if where the *Eſtate* faileth he ſeizeth upon the Perſon. Beſides, if a *Lady* could ſee her own Face upon an *ill Game*, at a deep Stake, ſhe would certainly forſwear any thing that could put her looks under ſuch a *Diſadvantage*.

To *Dance* ſometimes will not be imputed to you as a fault; but remember that the end of your *Learning* it, was, that you might the better know how to move *gracefully*. It is only an *advantage* ſo far. When it goeth beyond it, one may call it *excelling* in a Mi-

ſtake, which is no very great Commendation. It is better for a *Woman* never to *Dance*, becauſe ſhe hath no skill in it, than to do it too often, becauſe ſhe doth it well. The eaſieſt as well as the ſafeſt *Method* of doing it, is in *private Companies*, amongſt *particular Friends*, and then careleſly, like a *Diverſion*, rather than with *Solemnity*, as if it it was a buſineſs, or had any thing in it to deſerve a *Month's preparation* by ſerious Conference with a *Dancing-Maſter*.

MUCH more might be ſaid to all theſe Heads, and many more might be added to them. But I muſt reſtrain my Thoughts, which are full of my Dear Child, and would over-

overflow into a Volume, which would not be fit for a *New-year's Gift*. I will conclude with my warmeſt Wiſhes for all that is good to you. That you may live ſo as to be an Ornament to your Family, and a Pattern to your Sex. That you may be bleſſed with a Husband that may value, and with Children that may inherit your Vertue; That you may ſhine in the World by a true Light, and ſilence Envy by deſerving to be eſteemed; That Wit and Vertue may both conſpire to make you a great Figure. When they are ſeparated, the firſt is ſo empty, and the other ſo faint, that they ſcarce have right to be commended.

May they therefore meet and never part; let them be your Guardian Angels, and be ſure never to ſtray out of the diſtance of their joint protection. May you ſo raiſe your Character, that you may help to make the next Age a better thing, and leave Poſterity in your Debt for the advantage it ſhall receive by your Example.

Let me conjure you, *My Deareſt*, to comply with this kind Ambition of a Father, whoſe Thoughts are ſo ingaged in your behalf, that he reckoneth your Happineſs to be the greateſt part of his own.

FINIS.

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